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"The Healing of the Daughter,
of My People"

Dr. Aaron Aaronsohn on
Palestine

In Palestine: First Impressions

By LEON SIMON

The Pride of Ancestry

By BELLA PEVSNER

Review of the Month—News—Verse, and
and features.

Published for the FEDERATION OF AMERICAN ZIONISTS by
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THE MACCABAEAN MAGAZINE

Devoted to Zionism and All Jewish Interests

Vol. XXIII

MAY, 1913

No. 5.

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The MACCABAEAN

Vol. XXIII

MAY, 1913.

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REVIEW OF THE MONTH

Sokolow in America.

THE tour of Nahum Sokolow has been a success beyond the expectations of the most sanguine. No one thought that Mr. Sokolow would make a deep impression as an orator. He was known, and well-known, as a writer, as a graceful stylist and a gracious personality, but it was not anticipated that he would reveal himself not only as a personality, but also as a speaker of uncommon powers of persuasion. Wherever he has appeared, he has won friends for himself and for Zionism. He has spoken with a keen appreciation of the need of giving instruction. He has not minimized the difficulties, nor exaggerated the quantity of work already done. He has not spoken as a partisan, and yet every word he has uttered has been pregnant with national fervor. In Cincinnati, he moved in a circle that was supposed to be unfriendly to the movement and so impressed even the American Israelite, that it has gone out of the way to shower praise upon him without even quoting one word of his addresses. Hebrew, which is the binding tie, has made friends for him in Hebrew Union College, where the faculty feels that it must not transgress against the traditions of the institution. In New York, Mr. Sokolow's speeches have roused elements hitherto unknown to Zionist workers, with the result that a decided movement for organization has already gained a foothold, and this conglomerate mass we had thought never could be organized is on a fair way to be gathered into our ranks. Thanks are due Mr. Sokolow, who has been untiring in application, unwearied in meeting arduous engagements, for his devotion to Zionist interests. He has given of himself freely, withholding nothing, ready to undergo the most difficult hardships in order to make converts. We have not had another such propaganda in

this country. Gracious, courteous, dignified without pose and not lacking in democratic generosity, Nahum Sokolow should receive the thanks of all Zionists as a man whom we have been privileged to have in our midst. It is our duty to express in some concrete form our appreciation of the inspiration he has been for us.

The Cincinnati Convention.

The program for the annual convention of the Federation of American Zionists has not as yet been issued, but it is certain that a number of important questions will be discussed. Foremost, of course, are questions relating to the Congress, delegates to which the annual convention will have to validate. It is certain that the Federation executive committee will recommend to the Congress the taking up of the establishment of a Jewish University in Jerusalem, and a paper presenting the needs for such an institution of learning will be read at the Cincinnati convention. As special work to be undertaken for next year, it will be proposed that a Sokolow colony for Jewish workmen in Palestine should be built by American Zionists. The growth of sentiment among American Jewish women for Palestine, thanks to the untiring efforts of Miss Henrietta Szold will be the subject of a paper, which will discuss the work that women may do in Palestine. The record of the National Fund in this country has been exceptionally good, but plans will have to be made for augmenting the collection. It will depend upon the Cincinnati Convention whether another European Zionist speaker is to be invited to come to this country in the fall. It is said that Boris Schatz hopes to come, but other names may be proposed. A strong effort is being made to increase the propaganda fund of the Federation in order that it may take

advantage of the sentiment created by the visit of Mr. Sokolow. Now that all Zionists are working in harmony, and inroads have been made in various large Jewish centers into the indifferent classes, it is plain that the work of the Federation will have to be extended, and the Convention will have to take up this question in earnest. Every Zionist organization, affiliated with the Federation, with the Knights of Zion, with the Order Sons of Zion, should send as many delegates as they can to Cincinnati to participate in the deliberations. The Convention proper opens on Sunday morning, June 22. The Convention committee in Cincinnati is hard at work to provide a fitting reception to the delegates.

Zangwill Again.

MR. ZANGWIL has put his contention in a nutshell for the enlightenment of a critic. He says that if an Itoland is not now initiated, the Jewish race must either gradually disappear or remain eternally scattered. He then reverts to the Arab influence in Palestine as militating against his acceptance of that land as the Itoland, and claims that Palestine can receive only a small number of Jews. Is Mr. Zangwill not doomed to see the Jews eternally scattered or gradually disappear, being unable to find the desired Itoland? Yet he maintains his ideal, and evidently proposes to work for it. Why is not the Zionist method of obtaining a territory more desirable than Mr. Zangwill's? A good map and a good text-book on political geography will, after a brief study, convince any one, as it seems to have convinced Mr. Zangwill, that there is no territory that fits his conditions. America is a melting pot, and Texas is one of the members of the Republic. Angola is in the discard. Mesopotamia is more likely to be acquired by a migration through Palestine than by negotiations for its acquisition before one Jew is settled there. Where is the Itoland? It is yet to be discovered. Now, the Zionists may have 600,000 Arabs in Palestine as against their 100,000. But does any one believe that the Arabs in a contest for mastery in the land, are destined to overcome the Jews? The Arabs may have their local customs. Their language may be acquired by Jews, and they may not be willing to learn Hebrew, but in

the run of twenty years does any one believe that the culture of Palestine will be Arabic? We do not hold the Jews in contempt. We feel that they are the masters of Palestine when they set out to become the conquerors of the land. The historic center of the Arab people is not Palestine; it is Mecca and Medina. There is nothing that holds the Arab to Palestine. He is bound to withdraw with the pressure of the population driving him southward. He may leave behind him a few records of his residence in Palestine, but they will soon be forgotten. At any rate, it will be easier for the Jews to conquer that land than it would have been for them to take possession of East Africa, with its alien population. What is it that makes Mr. Zangwill blind to facts? The Jews are conquering a place for themselves in Palestine. A few years ago, we had eighty thousand. We now have, according to Aaron Aaronsohn, 150,000. Within a few years we shall have 250,000. The Arabs are being displaced as the land comes under cultivation. What is the use of sitting disconsolately over the map searching for a territory which does not exist, when right before his eyes Mr. Zangwill may see the building of the Itoland he has spent so many years seeking? Mr. Zangwill's genius does not entitle him to the right of being unreasonable.

The Bezalel Improved.

THE growth of the Bezalel from its beginnings in 1905 has been remarkable, and the good it has done for the Jewish population of Jerusalem, specifically and the Jews generally must be credited to the zeal and enthusiasm of Boris Schatz, its founder. That Schatz has not been a good business manager is not to his discredit, for if he had, he might have remained in golus and entered a business career. The Bezalel had to be founded by an enthusiast. Such an enthusiast, self-sacrificing, obsessed by his idea, Schatz has been, and now that the Zionist organization has taken steps to co-ordinate the affairs of the institution, it is to be hoped that his zeal and self-sacrifice will be better regulated and the Bezalel will get the fullest benefit of his services without waste. All rumors that the Bezalel is in financial straits are far-fetched and un-

founded. The placing of Herr Estermann in control of the administration means only that a careful account will be kept of the income and disbursements, the cost of material, of labor, and the prices that are to be fixed for the products of the school. Heretofore, there was no attempt to regulate these matters on a business basis. We renew our suggestion that the producing end of the concern be separated from the purely educational end, and that the school as such should make appeals for donations, while the industrial department should be re-organized on the basis of stock corporation. Only in this way will it be possible for Bezalel to maintain its integrity, and avoid confusion in its relations to the general Jewish world.

The Jewish Orders.

THE Jewish fraternal orders are, as every one knows, remarkable agglomerations in which self-interest with a touch of altruism plays the leading part. A number of orders find it difficult to maintain the balance. At a recent convention of the Order B'rith Abraham it was decided not to contribute to charity relief, as was the custom heretofore. This decision has aroused a great deal of criticism, although it is well known that this particular order is compelled to retrench in its per capita taxation, owing to the rising difficulties with its insurance system. The fact is that altruism is a make-believe incident in the life of these orders. They appeal solely to the self-interest of the membership, and while no criticism can be levelled against men who wish to provide for their families by a cheap method of insurance, they need not be credited with virtues that are not essential to the object in view. What is more important, from the point of view of the public, is a correct estimate of the value of the insurance given by these old assessment orders. It is a fact that in practically every one of them the life of the order depends upon annual increases in membership. The member is not insured on the basis of his own age, health, etc. He depends upon the number of members the order recruits. Should there be a decrease of members, for any reason, his insurance is endangered. When it is remembered that the Order B'rith Abraham has over 70,000 members, the Independent Order B'rith Abraham

over 170,000, who are relying upon the validity of their insurance policies, probably having no other insurance, the seriousness of the situation becomes apparent. Have we a right to aid these orders in their propaganda knowing that the insurance of its members is insecure? Is it not the duty of every man interested in the welfare of our people to denounce the systems used by them? What is the good of lauding this or that order for good work done while we know that the day will soon come when there will be hundreds and thousands of Jewish families left destitute owing to the failure of the insurance on which they have depended?

The Convention of the Order Sons of Zion.

THE order Sons of Zion occupies a peculiar position in the Zionists movement. It is a Zionist organization with special objects. In addition to the regular work of Zionism it is doing, it gives its members insurance on a system which is, beyond doubt, the best that has yet been devised. Because its insurance system is the best, it must compete with those fraternal orders that have adopted a cheap and insecure system. But from present indications it appears that within a few years the old line orders will diminish in importance, and be compelled to abandon their unscientific methods or disappear altogether. The growth of the Order Sons of Zion has been slow, but every member is assured that his insurance is safe, and there is no doubt that a brilliant future awaits it. For in addition to its benefits material, it also has ideal objects that are bound to get it popular support. As a Zionist, every member of the order is interested not only in his own welfare, or the welfare of his family, but is quickened by the feeling that he is also working for the best interests of his people. The annual convention of the Order will be held in Hartford, Conn., on June 8th and 9th. There are important questions to be decided. The insurance fund must be kept to its legal boundaries, and an effort will have to be made to provide for the extension of the Order's work among those who have hitherto been allied with weak or failing fraternities. In addition, the Order should now adopt measures for contributions more than it does to the general Zionist propaganda. Now is

the time to bind fast the Order's relations with general Zionist organizations. Later on it will be more difficult to impose a larger per capita tax.

The Shechita Question.

OVER in Halifax, a Jewish schochet was fined a few dollars by a magistrate for having slaughtered an animal according to the Jewish method. The prosecution was conducted by the Society for the Prevention of Cruelty to Animals, which seems to think, in spite of all scientific opinion to the contrary, that stunning an animal and then cutting its throat is more humane than cutting its throat according to the careful Jewish method, without first crazing the animal. But one need not look for fairness in the consideration of Shechitah by goyim. It is but a mask for the latent prejudice that exists against Jews. Wherever the Shechitah question is raised, it is the advance battery of an anti-Semitic movement. It is not the brute animals they are thinking of. It is the anomalous state of the Jews. They stun their animals before killing them. Jews do not. Therefore, they being the banner-bearers of civilization, the Jews must be wrong. And who are the Jews, any way? What right have they to practice their mysterious rites in the light of the modern day? In Russia, a pogrom against Shechita is given over to the scientific men, the more brutal pogrom becomes a popular holiday. The same is true of Finland and even of England. It is a question whether much time should be spent in convincing our opponents of the humanness of Shechita. Whatever we may say, the method is wrong. Let us rather strengthen our position politically, and armed with the political rights that are ours, fight our enemies in the open, letting them know that we understand the motives that actuate them.

Club Expulsions.

THE Century Club is one of the exclusive social Clubs of New York, and admits only persons of standing in the professional and scientific world. That it has seen fit not to admit Dr. Jaques Loeb, whose scientific attainments are beyond question, must have been due to the prejudice of a few of the members of the selection committee. In fact, the negative votes of

two members of that committee are sufficient to blackball, the matter not even coming up before the general membership. What is interesting is the fact, that as soon as Dr. Loeb was blackballed, Dr. Cattell, who is not a Jew, raised the cry of race prejudice. As a man of weight in the scholarly world, Dr. Cattell must have had before him something more than the disinclination of two members of the selection committee to elect Dr. Loeb. He would not lay himself liable to a charge of raising a scandal in the club of which he is a member, had he not felt that the two prejudiced members stood for a policy regulating the affairs of the club. The fact is, the presence of two such men, actuated by prejudice against Jews, virtually makes the Century Club one that will not in the future admit Jews. There is no wonder expressed at the prevalence of this feeling in most of New York's leading clubs. It is now taken as a well-established custom for clubs composed of men of culture and learning to exercise the right of veto whenever a Jewish name appears before them. There may be a Jew here and there who is smuggled in, but that does not alter the fact. It may as well be known, and being known, it should be accepted as a settled fact, that Jews, no matter what their standing, are not desirable members of any of the clubs in New York that draw their membership from the ranks of university men. What objections can there be to a Jewish club composed of men of achievement in the professional world?

German Patriots and Zionism.

A society of Germans of the Mosaic persuasion has come out with a manifesto charging Zionists with lack of patriotism and declaring to the public that Zionism is a dangerous attempt to sully the reputation of such Germans in their Fatherland. The audacity of this manifesto lies in its public expression on the part of Jews. It savors of the informer. If Jews themselves declare that other Jews are bad citizens you may be sure their opinion will be accepted as the truth. Whether Zionists in Germany are bad citizens is not a matter of belief but of fact. Let these "patriotic informers" point to one Zionist who has been proved to be a bad citizen, who has refused to discharge his obligations to the Fatherland, who has been guilty

of acts contrary to the interests of the German empire. Behind this manifesto lies the dread of the assimilationist that in spite of the selling of his patrimony, he may yet be identified with men who have the courage of their convictions. Courage is the thing they fear. Let the Zionists work in secret and make no noise, and the German patriots will keep silent. But open propaganda is harmful to the patriotic business of making money and spending it, of seeking social distinctions. This, the method of Samballat, who runs to the King when he sees brethren working at a noble edifice and tries to convince him that the edifice will work to his disadvantage. The authors of the Manifesto will be given a page in Jewish history side by side with the Protest rabbis who clamored against the holding of the first Zionist Congress.

Dr. Kohler's Seventieth Birthday.

THE Hebrew Union College celebrated during the month the seventieth birthday of its President, Dr. Kaufman Kohler. Dr. Kohler's position as a scholar is an assured one, and the respect of all elements in Jewry is his. We may not admire the vehemence of his opposition to Zionism, the extreme views he holds as to the destiny of Israel to be scattered among the nations, but none can withhold apprecia-

tion for his erudition and the essential religiosity of his nature. Dr. Kohler represents that branch of the German reform movement that had to fight for the right to hold its own ideas in religion. In defence of these views they suffered persecution and material disadvantage. With them, reform was an individual religious experience and not a weak concession to the prevailing custom. Such men perforce were endowed with the courage of pioneers. Their theology had in it the substance of revealed truth, and however we now may deplore the conditions that forced a revision of religious belief, the men who fought for their right to religious liberty are entitled to our respect. Dr. Kohler has fought Zionism under the impression that it is in opposition in his religious ideals. In so far as his religious ideals include the scattering of the Jewish nation and the modification of tradition to suit alien environment, a denial of the right to Jews to align as a nation and the exclusion of Palestine as a living influence in Jewish life, Dr. Kohler stands outside of the camp of Zionism, but his scholarship, his sincerity as a religious teacher, and his zeal in the defense of Jewish science, entitle him to the good wishes of every Jew, and the MACCABÆAN herewith extends to him its felicitations on the attainment of his seventieth birthday and hopes he may live to see the ideal of Zionism realized.

THE WANDERING SOWER

By ISRAEL GOLDBERG

In a lovely land of the East, many years ago, there lived a man who spent his days in tilling his fields and reaping the grain. In the cool and quiet of the evening he would go to the Desert beyond his fertile fields and gaze with wonder and awe at the vast stretches of sand and sky, or mount to the top of his hills and greet each star as it shone forth upon the heavens. And from the summits of these hills he often looked to the West and his eye was troubled with a strange disquiet as he beheld the coldness and barrenness of the bleak plains and snow-capped mountains that met his gaze.

And thus for many years the man continued to plow and reap, to gaze and wonder till the bleakness of the West began to oppress his soul heavily. The seeds that grew from his soul in the land of the East were rich and wonderful, but the plains and mountains of the West were cold and barren.

One dark and windy night, he lifted on to his back a large sack filled with those seeds, and setting his face to the West he wandered forth into the world.

In the morning he came to a strange land, and when the wild, half-starved inhabitants saw him they were amazed and

alarmed. But the wanderer took out a handful of seeds from his sack and threw them broadcast over the land. And at this the people were still more astonished and frightened. They drove the wanderer forth with shouts and blows; the children hurled stones at him and the dogs barked at his heels. But he, the wandering sower, looked neither to the right nor to the left, but continued his journey till he came to the next land where he again cast far and wide the seeds that he carried. It chanced sometimes that one of these seeds would fall into a well of water and then the people would raise the cry "Look! he has poisoned our wells!" And they would fall upon him and beat him. But he journeyed ever onward sowing his wonderful seeds over the lands of the West.

Moreover, those seeds took root and sprouted; the fruit thereof was good, and the people ate and were satisfied. But when this came to pass the sower was already gone and forgotten, and there was none to say that the fruit was of his sowing.

And thus for many many years did he wander, crossing stormy seas, struggling through bogs and marshes, and ever climbing higher and higher the craggy mountains of the West.

The sack that he carried never became empty, nor was the supply of seeds ever diminished, for a miracle kept the sack always full. Sometimes the sower would set down his burden, wipe his heated brows, and rest awhile on some crag of the mountain. But not for long, for a mighty power urged him on to make fruitful the waste lands of the Earth.

Once he hired a sturdy peasant to help him carry the sack for some distance; but the peasant was crushed beneath the weight, when it was lifted on to his back.

Through the long years, the raiment of the wanderer became shabby and tattered, for in the haste and weariness of his toil,

he could not pause to mend it. All his care and devotion he lavished upon the sack containing the wonderful seeds. His face became thin and wrinkled and weather-beaten, but in his eyes there gleamed the light of faith and hope, for the earth was being fed with the sowing of this wanderer.

At last he toiled up to the very highest summit of the mountains of the West. His beard had become long and white, his eyes deep and mild and wise, and in his heart sat the peace of a struggle achieved. He had reached the end of his journey, so he turned and looked from his height upon the lands through which he had wandered.

In the East the sun was rising, and the world in his wake was abloom with the fruit of his sowing. The barren earth had opened her wombs to the wave of his hand, and a great joy leaped up to his heart, and he smiled in his soul like a child. His eyes swept the immense stretches of fertile lands farther and farther, till at last at the very end of the panorama he descried a region that was strangely familiar.

In the fresh rays of the rising sun, he saw again his own fields, and streams and hills. But ah! how changed! The whole world was abloom, but his own land, once the flower of the earth, lay stricken and waste in the morning light.

A sadness swept through the heart of the wanderer, and a mighty longing for Home gripped his soul. And he said to himself, "I have been the keeper of the vineyards, but mine own have I not kept. So now must I cease from wandering and return Home." And heaving onto his back the sack still filled with the wonderful seeds, he turns his face to the East and begins his homeward journey.

The Wandering Sower is on his way home and before long his own hills and valleys, his own vineyard, will bloom as of yore, and the peoples of the earth will hail at last the Sower who once cast his seeds upon their lands.



"THE HEALING OF THE DAUGHTER OF MY PEOPLE"

The report submitted at the first annual meeting of Hadassah Chapter, Daughters of Zion, held on March 18, aroused so much interest among the members of the Society and their friends present in the Shearith Israel Synagogue vestry rooms, that the Board of Directors feels encouraged to give a survey of the first year's history of the Chapter to a larger public, and to present its program for possible imitation elsewhere. Languishing societies in other cities may be stimulated to try the Hadassah plan, which developed an almost inanimate study group into a live member of the Federation of American Zionists.

ORGANIZATION

One year ago this Purim, a small body of women in the city of New York organized themselves into a Zionist society, which took the name The Daughters of Zion, borne by many societies in the past, and recently recommended by the Federation of American Zionists for all women's Zionist societies. As its specific designation the New York society retained the name of the small group Hadassah from which it had sprung.

According to its constitution, the double purpose of the Society is to promote Jewish institutions and enterprises in the Holy Land and to foster Jewish ideals. The By-Laws provide that, in pursuance of the first purpose, the major part of the funds of the Society be devoted to establishing a system of district visiting nursing in Palestine.

PROPAGANDA

Up to the very recent past, Hadassah Chapter spent most of its energy upon propaganda, directed towards two ends: (1) Towards quickening the old-time sense of responsibility in regard to Palestine among American Jewesses, and (2) towards conversion to Zionism.

Fortunately Jews still have a sentimental interest in the Holy Land, and it is possible to stimulate even those who are unsympathetic with Zionism to participate in the betterment of conditions among their brethren in the

ancient home. The Daughters of Zion therefore provided for two sorts of membership, the non-Zionist and the Zionist. The Zionist members are taxed three dollars a year, half of their dues going to Palestinian work, and the other half to the financing of the organization, the payment of a per capita tribute to the Federation of American Zionists, and the payment of Shekolim, the last two for the Zionist members. The non-Zionist or associate members are taxed only two dollars a year, but every cent of their dues is used for Palestinian work. Thus the Daughters of Zion, a society founded by Zionist women and with Zionist aims, serves at the same time as a philanthropic agency for those non-Zionists who can be interested in social work among women and children in Palestine.

Hadassah Chapter has used the following methods in making propaganda:

(1) It has held ten parlor meetings in New York and vicinity. The usual procedure was for the hostess of the occasion to issue written invitations to her friends, asking them to come to her home on a given afternoon to hear an address on Palestine, illustrated by stereopticon views. At these gatherings one or more speakers described modern conditions in Palestine and made a plea for Zionism. Then with a view to breaking the audience up into small groups and promoting informal discussion, refreshments were served.

(2) In addition to the ten parlor meetings, two neighborhood propaganda meetings of the same character were held in public places.

To guide other societies in planning for propaganda meetings, attention should be called emphatically to the value of the slides. Not only do these stereopticon views interest and instruct, but they intensify the emotional response of the audience to a presentation of Zionism.

(3) Outside organizations, like Sections of the Council of Jewish Women in New York and Philadelphia, the Sisterhood of Temple Zion at Mount Vernon, the Young Men's Hebrew Association of the Bronx in New York, the Down Town Branch of

the Free Synagogue, the Young Folks' League of the Anshe Chesed Congregation in Harlem, the Synagogue Society at Far Rockaway, and the Young Folks' League of Temple Beth El in New York, attracted in the first place by the pictures, invited Hadassah to give an illustrated talk on Palestine to their members, with the result that through these unforeseen opportunities Palestine was brought to the notice of many not hitherto interested in its concerns, and new adherents were won for the cause.

(4) Hadassah Chapter has also held several open meetings, to which the whole body of members and their friends were invited. The aim at these public meetings was to give an exposition of Zionist principles and institutions. One evening was devoted to the National Fund; the main feature of another was a Bezalel exhibit, introduced by a talk on the Bezalel Arts and Crafts School at Jerusalem and its founder Boris Schatz; life in the Jewish villages of Palestine illustrated by stereopticon views was the chief subject of the third meeting, and the fourth was an afternoon meeting held in connection with the annual business meeting of the association; the outstanding feature being two addresses, one by Doctor David de Sola Pool on the value of Palestinian work in respect to the organization of the Jewry of the world, the other by Doctor J. L. Magnes, on the mooted question of the compatibility of American patriotism with Zionist endeavor. The names of the speakers just mentioned may properly be taken as an indication of the general good fortune of the association in securing the support of Palestinian and Zionist experts. For instance, the success of the colonial evening was due to Doctor Richard Gottheil, whose interesting presentation was supplemented and intensified by the Palestinian impressions of Mr. Herman Struck, the artist, and the more specific descriptive touches added by the agronomist, Mr. Aaron Aaronsohn, the discoverer of wild wheat and a resident of Zichron Jacob since its founding. There were other incidental features at each meeting, the most notable being Miss Natelson's reading of David Pinski's Messianic play, "The Stranger." Every programme gave some place to Hebrew songs, sung by girl pupils of Hebrew Schools or members

of Hebrew clubs, or by the audience, and all the evening meetings closed with a social reunion. The open meetings grew in public favor as the year advanced; at the last, the annual meeting, there were about two hundred and fifty persons present.

These public meetings have had two results—they have tended to sustain, or, if need were, revive interest in Zionism on the part of recent converts to whom Zionist work has not yet been assigned; and, incidentally, they have always won some new members. Of these two results, the former is by far the more important. As a means of self-preservation, a Zionist organization must constantly keep Zionism before the eyes of its members.

It has been computed that at all the Hadassah meetings during the first year of its existence—the public, the parlor, and the neighborhood meetings, and the meetings of the outside organizations that invited Hadassah speakers—about two thousand persons have had Zionist ideas and ideals expounded to them.

RESULTS

Hadassah counted at the end of the first year one hundred and fifty-six regular and thirty-seven associate members; the total has in the meantime grown to two hundred and thirty-five. It will be recalled that the By-Laws of the Society provide that the major part of the funds be devoted to establishing a system of district nursing in Palestine. Hadassah's income, had it been derived only from the small membership, would not have reached, so to speak, even half-way to Palestine. The membership dues amounted to \$542.00 in the first year. Only a part of this sum could be devoted to Palestinian work, the rest, according to the constitution, being set aside for propaganda and administration expenses. But unless it was assured of two thousand dollars per annum for that purpose alone, the Society could not venture to send a nurse to Palestine. An appeal for funds to sympathetic men and women of means might have brought a sufficient return to warrant the dispatch of at least one nurse. But such a method of winning support might have thwarted the secondary purpose of winning supporters. Consequently, Hadassah's progress was slow, and at the end of nine months Palestinian activity seemed

almost as remote as when the project was first conceived.

PALESTINIAN ACTIVITY.

Late in December, however, an impetus was given to Hadassah's plans, hurrying them on to the consummation that two Daughters of Zion nurses are now actually in Jerusalem. The impetus came in the form of an unsolicited offer from Mr. and Mrs. Nathan Straus, who, interested in all forms of preventive health work, and interested in Palestine too, urged that Hadassah's plan of introducing the district visiting nurses system in Palestine be put into execution at once. If this were complied with as a condition, they were prepared to pay the travelling expenses and four months' salary of whatever nurse Hadassah might select and equip. It was understood that the Daughters of Zion would be responsible for all expenditures incidental to the nurse's work on the spot, and for her salary after the fourth month.

The young society rose to the occasion. A large part of the money needed for the first year was secured in the form of donations and annual subscriptions, amounting by the end of the first year to \$969.93, and, assuming the full risk, Hadassah proceeded to engage a nurse at once for a period of two years. Out of the twenty-one applicants for the position, who, inspired by missionary zeal, were ready at such short notice (two weeks) to leave home and friends and comfort for difficult pioneer work under strange conditions, Miss Rose Kaplan, of the Mount Sinai Hospital staff (New York), received the appointment.

The news of Mr. and Mrs. Straus's generous and stimulating offer suggested to Miss Eva Léon, a member of the Chapter, who was then in Chicago in the interest of other, old-established Palestinian charities, the propriety of securing funds for the equipment of a second nurse. Through her efforts a number of non-Zionists in Chicago were induced to subscribe two thousand dollars annually for five years. The choice and control of the second nurse were also left to Hadassah. Accordingly, Miss Rachel D. Landy, of the Harlem Hospital Dispensary, was engaged as second nurse for two years and a half. Miss Kaplan and Miss Landy sailed for Jerusalem on January 18, in the party accompanying Mr. and Mrs. Straus. Miss Léon was also a member of the party, and, al-

though a guest of Mr. and Mrs. Straus, and not officially the representative of Hadassah, she is using her knowledge of the Orient to instal and further the district nursing system, which, beginning with Jerusalem, will, it is hoped, eventually cover all the towns and villages of Palestine.

At the suggestion of Mr. and Mrs. Nathan Straus, the first two nurses will co-operate with the Straus Health Bureau, established in Palestine a year ago. Keeping the needs of women and children primarily in view, they will organize the work of the midwives along the lines laid down by State legislation in New York, and made effective through the activity of the Nurses' Settlement and the Russell Sage Foundation. For this aspect of the work they will be furnished with means to employ midwives (in continuation of work undertaken privately about two years ago), to supply linens to mothers and babies, and afford a modicum of relief in the shape of medicine and food. They are expected to train probationers and helpers, organize "Little Mothers" circles like those under the New York Board of Health, and give illustrated health talks to mothers and girls at the schools and elsewhere; in short, engage in all the social service and educational activities of a nurses' settlement. To meet all these needs, the sum of two thousand dollars, named above as requisite, is not exorbitant, as may at first have seemed. The nurses are to keep in touch with Hadassah by means of letters, official monthly reports on their cases, and an approved system of bookkeeping.

AMERICAN ACTIVITY.

The account here given of Hadassah's first year may evoke the comment, that the work done is not Zionist, but only Palestinian. It is true, the practical Palestinian purpose espoused by Hadassah absorbed almost all the time, energy, and funds of the Society during the first year of its existence. Nevertheless the second object of the Society, "to foster Jewish ideals", was not wholly neglected. A class for the study of Jewish History was conducted by a member of the Society, Miss Lotta Levensohn. Plans are now under discussion looking toward the Jewish and Zionist education of the members of the Chapter into self-conscious Jews and self-conscious Zionists, and it is hoped that the report of

the second year will be as full and satisfactory in respect to the American educational activities as in respect to the Palestine educational philanthropy.

SALIENT FEATURES OF THE HADASSAH PLAN.

This completes the first year's record of Hadassah Chapter, Daughters of Zion. Short as its history is, it would yet seem to justify the formulation of a few principles in relation to women's Zionist societies:

1. Organized as study groups or as collection agencies for the established Zionist institutions, they are apt to fade out of existence after a brief period of feverish activity at ill-attended meetings. When the original members marry, and their household duties properly absorb them, and do not permit of attendance at frequent meetings, the studies and the collections alike are neglected. As nothing is created by the short-lived activity of the members, there is no sense of responsibility to dictate at least passive membership and monetary support.

2. A practical philanthropy, one that occupies itself with the needs of women and children, and deals with them in a modern scientific way, makes an appeal to all American Jewish women.

3. Such a practical philanthropy exercised in Palestine therefore offers the Zionist woman the opportunity for the best sort of propaganda with the non-Zionist woman on behalf of Palestine, which is the heart of the Zionist movement. It is Hadassah's experience that Jewish women familiar with the traditions of Jewish life embrace eagerly the chance of doing in a systematic way what they saw their mothers and grandmothers do in the haphazard way of the tin collection boxes (Pushkes). And those whose thread of tradition has been snapped asunder can easily be made to realize that the land which is becoming the gathering-place of Jews from all over the world, demands the help of self-respecting Jews all over the world. Once this connection with Palestine is established in the mind of a Jewish woman, it remains open for every sort of information about the land of the fathers.

4. In view of the lack of provision for Jewish maternity cases in Palestine; the prevalence of trachoma, malaria, and spinal meningitis; the dearth of water at certain

seasons, inducing disregard of septic precautions; and the activity of missionary agencies, always ready, as they properly should be from their point of view, to turn Jewish need, incompetence, and neglect to their advantage,—in view of all this, the philanthropy that has been adopted, the district visiting nurses system, at once social, educational, and hygienic in scope, is in itself a necessary piece of work in Palestine. Now, America, the Western land of immigration, has developed this philanthropy to a high degree of efficiency, and through it can be of vast service to Palestine, the Eastern land of immigration.

5. The district visiting nurses system is not a charity, but a philanthropy, one with which educational features are connected, and can be connected ad infinitum—features of such a nature as to exercise a regenerative influence on the land.

6. The practical Palestinian project in no wise prevents Jewish and Zionist cultural work by and in groups of the Zionist members inclined and at liberty to engage therein. Such groups can constitute themselves freely, and without serious detriment to the body as a whole dissolve equally freely. Its continuity and integrity are ensured by the philanthropic work, which, once begun, keeps alive the sense of responsibility in all the members. Moreover, members thus disposed can devote themselves to the ordinary Zionist activities—those in support of the National Fund, those connected with the sale of Shekolim, the sale of shares of the Anglo-Palestine Company, the Jewish Colonial Trust, and the Palestine Land Development Company, and those looking to the development of the Bezalel, the Agudat Netaim, and other educational and agricultural undertakings. Hadassah Chapter makes a point of stamping all its mail matter with National Fund stamps, it is affiliated with the Federation of American Zionists, and has paid the Shekel tax for its Zionist members. In future, when the propaganda of its Palestinian idea is less exacting, it expects to interest itself in other phases of Zionist work through its Zionist members.

AMERICAN JEWISH WOMEN'S CONTRIBUTION TO PALESTINE DEVELOPMENT.

The New York Chapter hopes to be able to maintain one nurse; Chicago has provided for another for five years. But two nurses do not constitute a system. Jer-

usalem alone needs ten times two nurses for effective work, and though the Holy City has the first claim upon our interest, Tiberias, Hebron, and Safed, Haifa, Jaffa, and the Jewish villages, may not be disregarded. This work cannot be done in its entirety by two American cities. A whole land needs at least a whole landful of Jews, and, if this were the time and the place, it might be demonstrated that our Western landful of Jews needs work in the Eastern land for their own sake and their own good. American Jewish womanhood ought to make the establishment of the district visiting nurses system its contribution to the modern development of Palestine. The individual money contributions required are so small that none can withdraw herself on the plea that the Palestinian mite curtails her ability to satisfy the claims at home, where, to use a trite expression, charity begins—but should not end, especially when the foreign mission we are pleading for is anti-missionary.

Therefore Hadassah Chapter herewith appeals to Zionist women in all the cities under the jurisdiction of the Federation of American Zionists to espouse its plan and make themselves its agents with Zionist and non-Zionist women. In a number of cities there are old societies, generally known as Daughters of Zion, based on the idea of weekly meetings at which routine business is transacted and Zionist questions are discussed. Most of these are dying of inanition, chiefly because regular attendance at meetings is impossible on account of home duties and other outside distractions of a more compelling kind. Practical work of the sort engaged in by Hadassah might revive them, as it revived Hadassah. Already the old Philadelphia Daughters of Zion Society has reorganized itself as the Rebekah Gratz Chapter, and the Baltimore society, long inactive, is following suit. Let the realization of our Palestinian plans become the work of a group of Chapters federated as the Daughters of Zion, and not the work of only one Chapter. Then, perhaps, in days to come, we shall have not only a Nurses' Settlement in Jerusalem, but a peace regiment of Jewish district nurses ministering to the towns and Jewish villages of Palestine. Who knows but that then the Daughters of Zion may establish a Training School

for nurses, and a Maternity Hospital, and a Children's Hospital, all of them urgently needed!

Such work, though concerned directly with the betterment of material conditions, will, in the right hands, inevitably become a means to a spiritual end, both negatively and positively. It will save the destitute sick in Palestine from enforced conversion at the hands of the only nurses now available to them, the Christian missionary nurses, and it will strengthen the sense of nationality in the patients, in the nurses, and in us, by convincing all three that now as of old Jewish women give love and the tenderest care to their sisters who are in need. This work must assuredly fortify the doubtful, strengthen the firm, and win new recruits for Zionism.

"The healing of the daughter of my people," from Jeremiah's beautiful though sad and terrible eighth chapter, has been chosen as the motto of the Society.*

"Behold the voice of the cry of the daughter of my people from a land that is very far off. . . . is there no balm in Gilead? is there no physician there? Why then is not the healing of the daughter of my people accomplished?"

These words, uttered in profound despair, are the emblem of our energetic, hopeful purpose - the healing of the daughter of our people. Through the offices of the American daughters of Zion the healing of the Palestinian daughters of our people will be accomplished. The professionally trained nurses, the enthusiastic Jewesses who love Palestine for the sake of the past, and the convinced Zionists who love Palestine and believe in it for the sake of the future, all working together will help to bring about the revival of our nation and the regeneration of our land—they will help to accomplish the healing of the daughter of our people.**

*Suggested by Professor Israel Friedlaender of the Jewish Theological Seminary of America.

**For a copy of the constitution of Hadassah Chapter, Daughters of Zion, and for further information, apply to the President, Miss Henrietta Szold, 528 W. 123rd Street, New York City, or to the Corresponding Secretary, Miss Rose A. Herzog, 49 St. Nicholas Terrace, New York City.

REMARKS BY DR. AARON AARONSOHN OF PALESTINE

Delivered at the Fifth Annual Dinner of the Harvard Menorah Society, May 5, 1913, at Hotel Lenox, Boston, Mass.

I consider it a very happy moment of my life to be able to spend the evening with you. We Jews have always had only one aristocratic class, the learned men alone were considered aristocrats. And it is a pleasure to be among such aristocrats tonight. I consider it a special privilege to be for one evening at least among the Jewish college students, because in these days of the Jewish movement back to Palestine, we must not forget that the men who started this movement were college and university men. The few Jews who in 1882 started to go to Palestine to regenerate the Jewish life and re-enter the Jewish country where the Jews could develop according to their aspirations and traditions—the men who started this were college men, and a few college girls. That is why I consider it a great privilege to be among you Jewish college men. You are the hope of Israel, and I feel sure every one of you will do his duty as the men who started thirty years ago to Palestine have done theirs.

And I hope you will permit me to tell you what has been achieved in the last thirty years in Palestine by the young men who began their colonization work in 1882.

First, why did they go to Palestine? You will hear from many sides that it was because they had to suffer from persecution in the countries where they were. But there was no more persecution, nor worse, in 1882 than before. They were not driven by outside forces, but it was the revival of the old Jewish loyalty and hopes that the Jewish race would be restored in Palestine. Indeed in the last hundred or hundred and fifty years, we have heard from self-appointed Jewish representatives that this longing of the Jews for Palestine was not for a certain geographical spot but for something spiritual and ideal: that the good Jews in each country would have their Zion. But the Jewish masses, on the occasion of birth or death, when they express a longing to go to Zion do not mean any spiritual thing but a geographical place. That was

the sentiment that drove the young men to go to Palestine.

The second question was how did it happen that all these young men having a certain material knowledge of the conditions of the country, why did they go to Palestine? Why select such a country, which was considered a hopeless desert? Was it wise to go to Palestine? Here again you find that they did it, and it was wise to do it just because they had high aspirations. They did not go to Palestine to accumulate wealth but because it was their old country, the cradle of the race. Altho it might be a desert, they clung to Palestine with the same tenacity as you see the Prussians sticking to Prussia. Prussia is a very poor land, and still Prussians will not give it up, because it is Prussia. Poland was a marsh. It is the hard work of the people of Poland that has made it a rich country. They knew their life hung with the life of our country, and that is what has driven the Jew to Palestine.

But is Palestine such a hopeless desert as it was described to be? I think the economical development of the country in the last thirty years will show how mistaken people were about Palestine. It was providential that the young men coming to Palestine thirty years ago felt immediately what the Jews needed most was to go back to a life of agriculture. That what we missed most was direct contact with nature. It was absolutely necessary for the Jews to go back and get in contact with nature and carry on an agricultural life. Judaism stands for more than a religion, and they wanted to realize the whole meaning of Judaism, and they felt that they could do it only by living on the soil. So the first pursuits of the young men starting for Palestine were agricultural pursuits.

I will not take much time to tell you what hardships and hard times our parents had to stand. You know how difficult it is to bring city people back to the country. You can succeed pretty well with people

who themselves have been raised on the farm, or their parents, or their grandparents. How much more difficult must it be for Jews who have been kept from farms for more than eighteen hundred years! The Jews are a very good agricultural people, and they were meant for agriculture. Eighteen hundred years have been plenty long enough to forget all about it.

We had no government behind us, nor any powerful corporation. We were a mere handful of people. Completely ignorant of agriculture as a profession, completely ignorant of the climate and its possibilities, and yet we succeeded.

In starting this movement, it would have been hard enuf to fight against the indifference of our race. But all the influential Jews all the world over were even opposed to the movement. They considered it a very unwise and very dangerous movement to Judaism. The so-called emancipated Jews were not emancipated enough to do what was right and care not for what others said. They were afraid this segregation of the Jews in Palestine would create prejudice.

But still we succeeded. Let me give you an idea of what the agricultural movement meant to Palestine and the whole country. When we came we found a desert. We found Jaffa a very dirty little harbor. There were a few orange groves. I remember when a boy, I used to buy a box of a hundred beautiful oranges for from three to five cents. Now, under Jewish methods we have succeeded in developing the orange production from 60,000 boxes to 1,500,000 boxes—all this in 25-30 years. When I was lately in California, at Riverside, which is the center of orange culture, I found a lot of shortcomings. Their technique is remarkable, but still I found a lot to criticize. When I asked why they had failed to develop this or that, they would tell me that thirty years ago California was a desert. Thirty years are not a long time. And it is not possible in thirty years to accomplish all that may be expected. Well, why ask from us Jews more than from your Americans?

Another example of the importance of our agricultural work for the whole country: you know in this country you use wheat. Bread you know practically as wheat bread. In my country thirty years ago, all the native had to live on was sorghum bread. In this country sorghum bread

is only used for chickens and hogs. The better class in my country used to live on barley bread. Nowadays, wheat culture has increased so that all classes live on wheat bread. Barley is used only in years of very bad crops, and yet the population of Palestine has increased tremendously in the last thirty years. Nevertheless, the export of wheat is now eight times what it was thirty years ago.

When we started agriculture, no scientific researches had been made to help us. We realized it was necessary to success that we proceed on a scientific basis. Geological and other surveys had to be made. All this work, which was done in other countries by the state or powerful corporations, had to be carried out by a handful of Jews coming into the country. So far we need not be ashamed at all with the results of our investigations. The best you can say of Jewish farmers in the United States is that they are lagging behind their gentile neighbors. You do not have Jewish settlements here that can distinguish themselves among their gentile neighbors. Here you have education, universities, culture, experiment stations and special agricultural colleges. In our country the Jew has produced all kinds of new crops and old crops—and all this was done by individuals. In thirty years we have succeeded in establishing in Palestine nearly 20,000 Jewish people who live on the farms or are engaged in agricultural pursuits.

This is a small number of Jews compared with the number living outside. However, if you want to understand what 20,000 Jews living on farms means, you must compare this Jewish colonization with other colonizations. When we began thirty years ago, France established her protectorate over Tunis. Compare the situation of the French farmers in Tunis with the Jews in Palestine. Tunis is eight times as large as Palestine, and the French government has succeeded in establishing in Tunis since 1882, 4,000 French farmers. We have succeeded in establishing 20,000.

After a while we realized that on agricultural pursuits alone we cannot build up the country. We must develop certain industries and certain professions. And so about eight years ago we began to create Jewish industries. Our aim was not to establish big factories or sweat shops—dreamers, for all this work has been done

by dreamers. Another dreamer came out in 1905 and claimed if he succeeded in getting the necessary budget, he would establish a school for arts and crafts in Palestine, that he would teach them to honor labor and to work for a living. The budget he asked for was an immense sum, 25,000 francs, \$5,000. He hoped that with \$5,000 to be able to establish a school for arts and crafts and various industries.

He got his sum and started. He took in hand all the industries he knew of. We began, for instance, weaving rugs, for rugs in the Orient are an old established trade. But in Palestine the Jew does not try to copy and imitate his neighbor as the Jew in America. He started in with Jewish models and Jewish emblems. The liberal Jews outside of Palestine said, that it was a most foolish thing, for who will buy rugs with Jewish emblems? A Jew will be horrified to exhibit such a rug in his house. He suffers enough derision without that. But the dreamers were not discouraged by this criticism. They went on developing their industry. The first exhibit was at Moscow; and see what happened. All the grand dukes bought the rugs with Jewish emblems and symbols. The orders we got for rugs would occupy the whole population of Palestine for a year. Then we made an exhibit at Berlin, and Wertheim took the monopoly of our rugs. I mention this, not because Wertheim is the biggest dealer in Berlin, but because Wertheim is a German Jew and you see he was not afraid to take a monopoly for a Jewish product. We made an exhibit last May in London and Liberty & Co. are the exclusive sellers in London. Because they are special Jewish products, because they are an effort to express the Jewish soul, an effort to express our views of art and craft, they have been sold wherever we have gone. We have now in this school more than 500 people earning a living just by working in arts and crafts. If we had the financial power to be able to fill all orders that we get, we could occupy the whole population of Palestine to do this work.

This is what the dreamers have succeeded in doing in agriculture and in arts and crafts.

But we did not stop at that. The spiritual life of the Jew was always the most important. We are much prouder of our old Hebrew tongue. When we came to Palest-

ine, we had Jews coming from all over the world. No matter how opposed other Jews were to this movement, still they were afraid that if they did not help us in educational matters we might come to be a disgrace to Israel, and therefore they endowed us with schools. And every one attempted to prescribe his culture and his tongue and his education. The Alliance Israelite Universelle gave us French schools, the English Jews gave us English schools, and the Hilfsverein der deutschen Juden gave us German schools. The Russian Jews, who had very little reason to stick to the Russian language and learning, nevertheless used it in Palestine. They discovered a knowledge of Russian that they did not have even in Russia.

It did not take us a long time to discover that we were building a Tower of Babel. When the French school was full, the boy or girl had to go to the English or German school. And soon you could see Germany and France fighting each other while placid Albion sat watching the result. So we soon realized that we were on the wrong track. Then there came another dreamer to Palestine. He came back to the country of his ancestors. First he must have a genuine Jewish name and not a name ending in "sky" or "witz" or "son". Since his father's name was Jehudah, this dreamer called himself Ben Jehudah. He said, why not regenerate our language? We have an old tongue, an instrument worked out to express the Jewish soul. He seized upon the idea and immediately tried to live up to his teaching and declared he would speak no other language to a Jew in Palestine than Hebrew. Of course he became a curiosity among Jews and every man used to come and see this man who would speak only Hebrew to Jews, although he could speak all the other languages. He announced that he would marry only the girl who would talk to him only in Hebrew and accept him in Hebrew. As we are living in a country of dreamers and fools, he found such a crazy girl. They built up a Jewish home and the children grew up in Hebrew. Of course, when we started this movement it was opposed from all sides and from the most unexpected sides. The orthodox Jews were very bitter: they found it was a profanation of the old sacred tongue. They used the tongue only for prayers and the few who knew the Hebrew read the Bible. But it was not used for common

speech and they opposed this profanation of the Hebrew language for every day purposes. Well, today we propose in Hebrew, and we are accepted in Hebrew.

Another argument against our use of Hebrew was advanced by the liberal Jews, who said if you take the old language, you will be taking a reactionary model: how are you going to remain in contact with the civilized world? Well, what happened? We published newspapers in Hebrew. Our papers were the only ones that had télégraphic connection with the rest of the world. Our papers were the only ones that published the news of the world. And so every one who wanted to keep in touch with the world had to learn Hebrew. Even these old orthodox Jews, who would never have touched a newspaper written in a European language, because they did not understand it and because it might contain missionary ideas which were not kosher, even these orthodox Jews began for the first time to read the newspapers and come in contact with the whole world. So this fact that Hebrew has become the spoken tongue of the Jew in Palestine is of very great importance.

You have already heard here what a great factor in the Jewish life the veneration of the Jews for the family ties has been. What it means to the existence of the Jew to be able to honor his father and mother. Can the immigrant son and daughter honor their father and mother? Do you teach them that? You teach him that he is speaking a tongue that is shameful to be heard in the street. You teach him that the way to become a good American is to become a bad Jew. You teach him first to disregard the traditions, sentiments, and convictions of his parents, and then you hope that this man without re-

spect for the sentiments and traditions of his parents, will accept American ideals and become a good American citizen.

We have 150,000 Jews living in Palestine. In thirty years we have not had one single criminal case. 1800 years of persecution did not succeed in making the Jew a gambler, a slaver, or a gunman. Why? In my opinion it is because you have destroyed by the ways of your education the attachment of the children to the parents. You have brought about estrangement between them. What is sacrilege to the parent is not sacrilege to the child. Among us in Palestine we speak the tongue sacred to our old parents, and we respect their traditions. Our parents, even if they have only a very slight knowledge of Jewish history, can learn from their children. Both parents and children venerate the same things in the Jewish past. You have not succeeded so well in this country.

Is the work of thirty years in Palestine the work of dreamers, of young men? We have heard what a handful of New Englanders did in this country. We hope that the effort of the young college men who started this colonization in Palestine will continue to have the same result in Palestine.

One thing more, we have heard from such a venerable man as President Eliot what loyalty means to the Jew. Do we not owe our loyalty to Palestine, cradle of our race? Do you not see that no matter where the Jew lives, no matter under what conditions, he must remember what Palestine meant to the world and to the Jew? Palestine calls on the Jew for loyalty. I feel that this will be understood by everyone of you and that you will pledge yourselves to Jewish loyalty.



THE DEATH OF MOSES

(A Fragment) By I. KRIM

*O tell me why, why is the sun eclipsed?
 What ails the moon, why is her face so pale?
 Why weeps the sky and droppeth pearly tears?
 Why darken dismal, heavy clouds this earth?
 Why sings the nightingale a plaintive song?
 Why wails the wind that rustles through the leaves?*

*A tale.—a tale forgotten long in life's
 Turmoil, lights up the chambers of my soul.
 I am once more a tiny child, I sit
 On father's knees and hear the old, sweet voice:
 The forty years were at an end, at last.
 Great was the joy within Israel's camp,
 The grown folks raised their hands, the little ones danced:
 No more a wander-life, no desert more,
 A land where honey flows is promised them.
 Yet look!*

*Who is that man, in mien so angel like,
 That looks so sad amidst the common joy?
 What heavy grief doth weigh upon his breast?
 What makes him tear his clothes? What makes him put
 Ashes upon his venerable head.
 It is Great Moses, Israel's shinin light.
 A message him has reached divine, it said:
 "Thine hour has come; thou, Amram's son, must die!"
 Then both his hands the prophet heavenward spread,
 And like a mighty stream his prayer gushed forth:
 "O God, O Lord of Hosts, thou knowest well
 Man's secret thoughts, thou knowest too my heart.
 What pain, what labor was my heavy lot
 Through all those forty years of desert life,
 Shall I thus die and Palestine not see?"
 The answer came, "I have thy death decreed,
 Another hand shall now the people lead."
 Low to the ground his head the prophet bows:
 "O Universal Lord, I might have asked:
 Are these the wages that the fait'ful gets
 For serving thee? Yet in thy justice deep
 I will not doubt, nor say that God is wrong.
 O Lord, if I do not deserve to lead
 Thy chosen people in the promised land,
 Then give me wings, then let me be a bird!
 On Lebanon then will I make my nest
 And there, with other birds, thy praises sing."
 "Cease! thy fate is sealed," the answer came.*

Thus did the Lord himself the soul of Moses take.

*Then was the sun eclipsed, the moon was pale,
 The sky wept loud, the earth was dark with clouds,
 Then sang the nightingale a plaintive song.
 Then wailed the wind and told the leaves his grief.*

IN PALESTINE—FIRST IMPRESSIONS

By LEON SIMON

*(Concluded)*ZICHRON-JACOB, *December 22, 1912.*

Zichron-Jacob is a good deal larger than any of the colonies in Lower Galilee, and it differs from them in character. It depends much more on plantations than on agriculture, and its inhabitants are rather "upper-class" farmers, villagers and shopkeepers than sons of the soil. The refinements of life are less noticeably absent than, say, at Mescha. For a small village—and after all, a colony with a population of less than 1,000 is nothing more—it seems to be very comfortable and prosperous. It is situated on the top of a hill and commands a view of the sea from certain points of vantage, as well as of Carmel and the Judean hills. Altogether it is, as pleasant a spot as one could wish, though the surrounding country, to my mind, is less attractive than Galilee.

At the service in synagogue yesterday morning there was an attendance of 60 to 80 people, the great majority of whom were men of the older generation. The service was read according to the German-Polish ritual and in the German-Polish pronunciation. It struck one as odd that the children, who, of course, speak Hebrew with the Sephardic pronunciation, should have to hear prayers read in a Hebrew quite different from their own; and it was not difficult to understand why few of the children were there, and why those who were there were inattentive. The synagogue service seems to be here, no less than with us, a survival from a different state of life. It has not yet adapted itself in any way to the new conditions; and if the synagogue has any influence at all on the younger generation, its influence must, one imagines, be no less out of harmony with their everyday life than it is in England. The younger people are clearly more at home at the Hebrew lectures which they hear on Saturday evenings in the Beth-Am. It need not be concluded that the synagogue

will die with the older generation—such a conclusion would be contrary to all experience. In England the younger generation tries to bring the synagogue nearer to itself by introducing the English language and English 'decorum' and generally by aping the Church within certain limits. Here the necessary adaption will not be made under stress of anti-Jewish influences, and the "reform" of Judaism will not mean its Christianisation. The "reconciliation of religion with life" can be carried out under more favorable conditions—and there is no reason why it should not be carried out. But so far as the Synagogue is concerned, it seems that the process of reconciliation has still to be commenced.

However that may be, Sabbath at Zichron is certainly Sabbath. One realises here then artificiality of the Sabbath in England, where he who wishes to rest on the seventh day has to withdraw himself forcibly from the life by which he is surrounded in order to create the necessary atmosphere. Here, on the contrary, it would require an effort not to keep the Sabbath. The atmosphere is there; it requires no creating. The aspect of Saturday is quite different from that of Friday or of Sunday. Analyse this difference, and you find, of course, that it is the result of action, of a number of individuals, who refrain of set purpose from doing their ordinary business. But when these individuals are not merely an artificially segregated fragment of a larger whole, but are themselves the whole, the collective result of their action is something independent of the number of individuals concerned. It is not the inhabitants of Zichron who keep the Sabbath—it is Zichron itself. And the celebration of an Arab wedding in one corner of the colony did not interfere with the Sabbath atmosphere.

CHEDERA, *December 23.*

Chedera looks at first sight more like

a wood than a colony. As you approach it you see nothing but groves of eucalyptus trees; and when you are in the town you can scarcely see the houses which line the roads of soft sand. It is, of course, these eucalyptus trees which have made life in Chedera possible; they have turned it from a plague-spot into a tolerably healthy site. Here, or at Nesli by Zichron-Jacob—once a swamp, now a flourishing orange plantation—one realises even more than elsewhere in Palestine what the Jewish settlement means. To buy a piece of fertile land, and cultivate it and live on its produce, is a good thing—a very much better thing than that of constant eating at stranger's tables which is our lot in other lands. But to drive out fever and make waste land habitable and useful is civilising work of a still higher kind. By such work as this we earn our title to the land even better than by purchase and cultivation. Or rather, those who do the pioneer work earn it for us. It is borne in on one in Palestine that all our talking and preaching at home is but the shadow, and the work of the people who settle here (Zionists, or Choveve Zion, or beneficiaries of "the Baron"—it is all one) is the reality. One feels that the proper thing for a Zionist to do is to come here and take his share of the work, in whatever capacity he can. To be sure, this point of view is not necessarily right because it is the one that naturally commends itself here on the spot. Any given Zionist, by working steadily in his own country, might conceivably be the indirect means of bringing to Palestine a number of settlers who would be of more use to the country, collectively if not individually than he would be if he came himself. The longer road is often the shorter. And yet—perhaps we Zionists only use such arguments as an excuse for remaining where we are. Perhaps, after all, the people are right who say that if we were really in earnest we would all come to Palestine. At least, one sees their point of view here more readily than in England.

Unlike Zichron, where the number of Arab labourers is large, Chedera shows a distinct tendency to prefer Jewish labour (thanks, it would seem, mainly to the *Agudath Netaim*.) This afternoon I got into conversation with a young Jewish workman, who told me in answer to my questions that the relations between the

Arbeiter and the colonists are not good; that the workmen, though they prefer to remain in that grade while they are single, show a desire to obtain land of their own when they marry; and that there is dissension between their two organisations—the *Poalei Zion* (Social Democrats) and the *Hapoel Hazeir*—which hinders their progress. I merely set down the gist of a chance conversation without pretending to express an opinion on the complicated "labour question," which requires more study than I can give to it at present.

Chedera by moonlight is extraordinarily beautiful.

PETACH-TIKVAH, Dec. 25.

One is tempted to call Petach-Tikvah "enormous." It has apparently about 2,000 inhabitants, and is not, therefore really a large town; but after seeing some of the smaller colonies one is vastly impressed with its size. It has quite a number of streets, and houses of all kinds and dimensions, and many shops. Its land—chiefly orange plantations I am told—is correspondingly extensive. The colony is said to give work at times to no less than 3,000 Arabs—for Jewish labor is rare here, either because the colonists really cannot afford to pay for it (the Arab of course needs less than the Jew), or for some other reason. But there are Yemenite laborers, and their numbers will probably increase.

There are two schools in Petach-Tikvah—the *Beth Hasepher* and the *Talmud Torah*. Their names betray the difference between them. The aim of the *Talmud Tora* is to produce observant Jews; that of the *Beth-Hasepher* is to give the pupils (of course in Hebrew) such an education as will be useful to them in after life. At least, that is how the aim of either institution was represented to me by some of its teachers with whom I spoke. But of course, the *Talmud Tora* really tries to give all that the *Beth-Hasepher* does, and something more—that definite bent towards religious feeling and observance which is lacking in the *Beth-Hasepher*. And on the other hand, the *Beth-Hasepher* of course teaches its pupils something of the Bible, the prayers, the meaning of the festivals, and so forth. The difference is not quite the same as that between Church

schools and State schools elsewhere; but there is an analogy.

So far as I could gather—and I am only detailing first impressions—there is no conscious rivalry or opposition between the two institutions. Each goes its own way, takes in the pupils whose parents prefer it to the other, and makes of them what it can. This is as it should be. Only time can show which system of education is better suited to the character of the people, and give the victory to that system. The question is not complicated here by the external presence of “assimilating” influences. At first sight the *Talmud Torah* seems to have certain disadvantages. Its teachers are of the “old school,” and from the purely pedagogic point of view are probably less well equipped than those of the *Beth Hasepher*. It makes no attempt to teach French or Arabic, which have a commercial value—though not to be sure not much time seems to be given in the *Beth Hasepher* to these languages. Moreover, the pupils of the *Talmud Torah* have to attend at 6:30 A. M. for prayers, and are kept at school (with intervals for meals) until the time of evening prayers. This seems unduly long, though not too long for an education which embraces *dinim* and Talmud as well as the ordinary subjects. One would be inclined to think that the stress of circumstances must in time turn the balance in favor of the *Beth Hasepher*. But at present the indications seem to be all the other way. The *Talmud Torah*, which has a very able director, is much larger, and I have reason to believe that it is gaining ground at the expense of the *Beth Hasepher*. Whether the causes of its success are permanent or temporary it is impossible to say.

In one respect at least the *Talmud Torah* makes a disagreeable impression. It has adopted the Ashkenazi pronunciation of Hebrew, by no means free from the corruptions with which we are familiar; and that apparently for no better reason than that “the others,” who were the first to take up Hebrew as a spoken language, adopted the Sephardi pronunciation. It seems a pity that the two schools cannot agree in a matter of this kind; and the Sephardi pronunciation is sufficiently established to have the first claim. Perhaps a case might be made out in favor of the pure German pronunciation. But what

excuse can there be for teaching Palestinian children, *e.g.*, the *oi* and the *ey* into which the Jews of Eastern Europe have perverted the *cholem*? These corruptions are in fact likely to injure the cause for which the *Talmud Torah* stands; for religion can scarcely fail to suffer through being associated with a pronunciation which the children, as they grow up, must come to recognize as bad.

JERUSALEM, Jan. 1, 1913.

There are two Jerusalems—the old town inside the walls, and the new town outside. Those visitors who are interested in the past, and those for whom “picturesqueness” is an attraction, can spend many profitable days inside the walls. But those who think of Palestine as the land of the Jewish future must regard the new town as the thing that counts, however strong may be the appeal of the old Jerusalem.

The new town has grown up with wonderful rapidity in a single generation, and its growth is the work of several agencies, each of which has advanced along its own line without regard to the others. It has consequently no definite character or atmosphere. It is just a cosmopolitan jumble. And this is true no less of the Jewish community—if community it can be called—than of the new town as a whole. The Jewish settlement is composed of many heterogeneous elements, which only time can weld into a single organism. It is itself at present cosmopolitan and multilingual.

But the welding process is at hand, and is working quickly. Its instrument is of course the Hebrew language. The victory of Hebrew among the younger generation is no less complete here than in the colonies. There is little distinction in this regard between those educational institutions which are specifically Zionist, and those which are not. It goes without saying that Hebrew is the language of the Bezael and the *Gymnasium*. But the Hilfsverein, with its three kindergartens, its home for orphans, its schools for boys and girls, its Teachers' Seminary, uses practically no other language as the medium of instruction; and at the Evelina de Rothschild school, where Hebrew and English are used equally, all the children speak Hebrew quite naturally, and many of them certainly speak it better than English. Even the

Alliance pupils speak Hebrew, though of course they are not taught to speak it at school. The language seems somehow to be contagious here.

And the older people too—those of them who do not speak Hebrew already—are coming to realize that it is a necessity and are beginning to take conversational lessons. They are actuated not so much by any nationalist ideas as by the common-sense consideration that their present polyglot life is an absurdity. The other night I was one of a party among which general conversation was impossible, because there was no one language which everybody understood; and this experience was repeated the following night among a different set of people. Hebrew is the only natural way out of this difficulty; and the obvious solution is being adopted. When the head of an Alliance school, after seven years in Jerusalem, begins to take Hebrew lessons, the question of the future language of Jerusalem Jewry may be regarded as settled.

And the Jews in the old town?

For the present they seem to be going on in the old way, unaffected by the new life outside the walls. But this cannot last long. The younger generation, largely educated by the schools in the new settlement, will not be content to follow in the footsteps of its fathers; and fresh immigrants, even those who come to Jerusalem simply to die there, are likely to settle outside the walls in ever-increasing numbers. Within the last thirty years, I am told, the Jewish population of the old town has decreased; and it is difficult to believe that the decline will be arrested now. This, however, is a matter on which one cannot dogmatize. The attraction of the Wailing Wall and the old Synagogues is a force which it would be unwise to leave out of account, and which there is no means of measuring.

In certain quarters at Jerusalem there is a feeling of bitterness against Choveve Zion and Zionists because they have neglected the real Zion. Jaffa, as the seaport, has naturally been chosen as the business centre of the colonizing movement; and the idea has got abroad that Jerusalem does not count. Unless first impressions are very deceptive, no idea could be more erroneous. The Jerusalem of to-day appears to be full of possibilities and promise

for the national future. Nor, of course, has it been wholly neglected by those to whom Palestine is not a field for philanthropic effort, but the past and the future centre of Jewish life. The Bezalel and the *Gymnasium* are directly due to Zionism; the Anglo-Palestine Bank has a branch at Jerusalem; the Beth-Am and the National Library are supported by the Choveve Zion of Odessa. Moreover, the Bank has recently acquired a large piece of ground on the outskirts of Jerusalem, which is to be the site of another "Tel-Aviv." But there is much more to be done. As a beginning, the Jerusalem *Gymnasium* ought to be more effectually helped to overcome its initial difficulties, and the National Library ought to be given sufficient means to enable it to become worthy of its name and equal to the performance of its proper function. A more difficult and distant task is the formation of a Hebrew University, for which Jerusalem would be the fitting home. It may be long before we get so far as that. But we ought to accustom ourselves to the idea that Jerusalem, which has meant everything to us in the past, cannot be left out of account when we look to the future.

On board SS. "Amp'itrite" Off Jaffa.

It is sometimes said that a visit to Palestine is the Zionist's greatest ordeal; and there is an element of truth in the saying. The enthusiast at a distance can cast an ideal glamor over the object of his enthusiasm, but when he comes to close quarters with it his sentiments are put to the hard test of contact with reality, and it will go ill with him if the glamor is essential to his convictions. Personally I never dealt much in glamor, and my Zionism could have survived a good many rude shocks—at least so I flatter myself. But the fact is that there were no rude shocks. It is difficult to imagine any Zionist with such a highly-colored mental picture of the colonies that he would be disappointed on seeing Petach Tikvah or Rechoboth. And so far as my experience goes there is not one colony which does not present every appearance of solidity and a fair degree of prosperity. If they are not yet finished products, they are sound beginnings.

That is, in fact, the general impression that one gets of the *yishub*—the impression of a good foundation on which something

is being built, and on which much more can and will be built as conditions improve. And the conditions in which improvement is necessary are not external conditions only. True, a more progressive Government, which would supply roads, railways, telegraphs, telephones and so forth, would speed up the development of the colonies very materially. But what we want above all is a greater measure of

support from our own people, support both in men and in money. That is what we need, and that is what we have a right to claim. For the colonizing movement—thanks largely in the first instance to philanthropy—has advanced far enough now to be worth a hundred times the effort that is at present put into it. If there be any who doubt, let him come and see for himself.

NEWS AND VIEWS

Turkey Recognizes Corporate Rights to Purchase Land.

The journals *Hacheruth* and *Hapoel Hazeir* announce a new Turkish law relating to the purchase of real estate by societies or corporations. According to this law, a corporation will be entitled to purchase such land as it requires to further its objects (*e. g.*, educational societies will be able to buy sites for schools, building societies, sites for houses, etc.). With the exception of Turkish charitable institutions, societies will not be allowed to purchase land in villages where agricultural laborers are settled, from fear of displacing the latter. The privilege of being regarded as societies or corporations will be extended, however, only to such as have membership composed of Ottoman subjects.

Meeting of the Directors of the Jewish National Fund.

At the recent meeting of the Directors of the National Fund, the following were present; Dr. M. I. Bodenheimer, Cologne, Chairman; Dr. A. Hantke, Berlin, L. Kessler (Engineer), London, I Kremenezky (Engineer), Vienna; Professor Dr. O. Warburg, Berlin; N. Gross Secretary of the Central Office Cologne; H. Neumann, Sec. London; A. Awadiowitz, Berlin.; Mr. I. H. Kahn, Haag, also took part for a time in the meeting as guests. From the report submitted we take *inter alia*:

Income of N. F. in the year 1912 which amounted to $\frac{3}{4}$ Million francs did not

reach the expected sum, so that much urgent work in Palestine had to be put off to a later date. It can, however be said that last year considerable sums were raised in the various countries for the N. F. Amongst the gifts of land in Palestine are: a piece of land in Jerusalem from the late Mr. Awerbuch of the value of about 3,000 francs and a piece of land of the ICA for Yemenite dwellings of the value of a 1000 Marks.

Contributions through insurances in America up to the present have reached the amount of about 75,000 Marks, a clause being entered in each policy whereby the amount of a 10 Pounds or more shall go to the N. F. for the purpose of registering the assured's name in the Golden Book. This kind of insurance should be adopted everywhere. The German collecting office is about to begin a propaganda in this direction.

Organization.

The system of box collections is to be reorganized. Groups of youths will be organized whose duty it will be to occupy themselves permanently with the propaganda of the N. F. on the basis of the box and distributing the collection. To meet an oft expressed wish, the Central Office has had made larger boxes for synagogues and other public buildings. "Workmen's homesteads" donations had come into prominence also which enjoy an increasing popularity. A number of communities, Lodges etc.

and bodies and also private persons have taken part in the appeal for the movement begun by the N. F. Up to date about 80 dwellings have been given. The means being insufficient, our Palestine representative has been induced to effect a momentary damming of the Yemenite Immigration. But it is certain that as soon as the settlers become acclimatized and settle down the immigration will be resumed. For this purpose the N. F. must now provide and energetically spread the movement for dwelling-donations.

Granting of 50,000 Frs. For Yemenite Dwellings.

In view of the last named circumstances the Directorate determined to acquire suitable sites for Yemenite dwellings and to appropriate 50,000 Frs.

The chairman reported that an agreement has been made with the Women's League for Culture in Palestine whereby for the girls farm at Kinereth is to receive a loan of 6,000 Frs. which is to be repaid in installments within 6 years.

Purchase of a Site for the Hebrew Gymnasium, Jerusalem.

In view of the collections in Galicia amounting to 100,000 Frs. for this purpose, the directors resolved to buy the site for the gymnasium.

At a former meeting of the directors it was resolved to allow the Odessa Committee a loan of 30,000 frs. for a workmen's settlement near Rishon le Zion under the same conditions as those made with Ein Ganin.

These conditions have been met, the amount necessary will be provided.

In accordance with the report of Prof. Warburg advising of the founding of an international health committee for the purpose of fighting malaria, the Directorate determined to contribute 2,000 M. for this purpose.

A number of proposals from Palestine were submitted. Unfortunately the N. F. could not endorse all the projects because means at the disposal of the N. F. are almost entirely taken up. Expression was given to the urgent wish that the N. F.'s friends make increased exertions in the near future in order to place it in the position to undertake a number of important tasks.

The Zionist Congress in Vienna.

The Zionist Actions Comite, composed of Otto Warburg, Victor Jacobson, Arthur Hantke, Schmarya Levin and Nahum Sokolow, have issued the following notice regarding the next Zionist Congress to be held in Vienna the first week in September;

"We have resolved that the eleventh congress of the Zionist organization shall take place in Vienna. In this city, from which Theodor Herzl's call went out to the Jewish people, our organization will pass under review the development of Zionism from the first to the Basle Congress and determine to what tasks it shall devote itself in the near future.

"We trust the deliberations and resolutions of the Vienna Congress will show that the Zionist idea unites all the living and the aspiring forces of our homeless people in the work of our national revival. The representatives of the Jewish people will again meet, this time in a great Jewish center, and it is for Zionists to see that their congress really forms a faithful reflection of national Jewry of the present day. We know our strength. We know that the future of our work is the future of our people. We must, therefore, manifest our whole strength in Zionist work informed with a sense of duty.

"The number of delegates, which is determined by the number of *shekolim* collected, affords a sign of extent and power of our organization, for the acceptance of the *shekel* is an open acknowledgement of Zionism. We, therefore, appeal to Zionists throughout the world: Collect the *shekel* as a token of allegiance to our organization and as a symbol of the will to secure its future."

Dissension in Vienna Kehillah

The resignation of Dr. Stern as head of the Vienna Jewish Community has created a sensation and aroused a great deal of feeling. Dr. Stern's resignation was due to demands by Zionists for reforms in the administration of the community. The Zionists asked the Council to take more interest in Palestine affairs, to ameliorate Jewish education in Vienna, to raise the salaries of the communal officials, and so on. Although there are only two members of the Council who are outspoken Zionists they have succeeded in forming a strong opposition body and have already

gained many victories. At their request the Council agreed to take part in the Palestine work and to give a Jewish education to the many orphans who are educated at the cost of the community. It is scarcely credible that many Jewish orphans have been given to the care of Christian teachers and have received a purely Christian education for which the Jewish community had to pay out of the orphanage funds. All that has now been changed. But there was one thing to which the governing body of the community would not agree—the abolition of the so-called "Protectionswirtschaft." When the Council decides to erect a hospital, a synagogue or some other building, a few architects, friends of the official leaders of the community are, as a rule, entrusted with the work. The Zionists and the small opposition in the Council urged on the president to stop this practice and to entrust the work to those who could do it cheaper and better. They asked for a public competition. The last meeting of the Council dealt with the question of erecting a children's hospital. The Zionists at once proposed that a public competition should be invited, and that the work should not be given to any friend of the official leaders. A long discussion took place, which resulted in a majority for the Zionist's motion. Thereupon, Dr. Stern, the president, and Herr Kuffner, who had opposed the motion, resigned.

Dr. Stern has been for a number of years a member and president of the Communal Council, and was considered by the Jewish Nationalists of Vienna as the incarnation of assimilation and as the greatest enemy of Zionism. He is now an old man, and having been educated on the lines of the "Aufklärung and cosmopolitanism, he is only the product of an un-Jewish and old-fashioned education. He was unable to modify all the ideas of his youth and manhood when Dr. Herzl started Zionism, and remained honestly what he was. But now that he has resigned there is a reason to believe that man will take his place who better understands the present tendencies in Judaism.

Opposition to the Zionist Administration In England.

Speaking recently in East London, Joseph Cowen, one of the supporters of the extreme view of the Herzlian Zionist pro-

gram, delivered an address in which he gave expression to the opposition of his group to the present administration of the Zionist organization. He deplored the secrecy that shrouded some of the work of the present leaders of the movement. Political Zionists had never excluded any practical work in Palestine from their program, he said. The real practical work done in Palestine was, so far as he knew, in the main commenced in the time of Herzl. The practical work they now desired to do was that practical work which should be good practical work. He did not believe that such work could be carried out by institutions but only by individuals on the spot putting their bone and sinew into the work. Mr. Cowen said that he was not only not satisfied with the manner they were going, but he was wholly dissatisfied with the manner in which the political work was being carried on at present. Everything was being done in secret with the result that whereas the movement was regarded in Herzl's time with general sympathy, now it was being looked upon with suspicion and distrust. In England and in other countries, Zionism was regarded by official circles as the cat-spaw of Germany; a more stupid or more malicious invention had never been made. But this was the result of the work that was being thoughtlessly and heedlessly done by those in power. The suspicions aroused by the Zionist movement had become intensified—for instance, at the last Congress, when it was decided to hold the Congress in Vienna. Now they might well ask who were carrying on the movement at present.

It was a calamity to think that the whole administration was left largely in the hands of paid officials, secretaries and under-secretaries. Those were the people who were now controlling Zionism. How did these people treat Dr. Nordau's letter which had appeared in the London *Times*? Fearing, as they said, to give too much prominence to a pronouncement by Dr. Nordau, the official organ of the movement, the *Welt*, which had now deteriorated into a party organ, cut the whole letter down to two paragraphs. The opponents of Dr. Herzl used to criticize him for the supposed secrecy of his work. But how could that compare with the mystery which now characterized the deliberations of their present leaders? The practical Zionists

clamored for the seat of the leaders of the administration in one town—Berlin. Three of the members of the administration were, however, usually far away from Berlin. They were not on the spot even during the period of great development in the political world. The present leaders had brought about a situation dangerous for the movement. During the last few months the Powers had under observation not only European Turkey, but Turkey in Asia. Zionists were now missing chances which would probably never recur, and the present leaders, or the private secretaries who were actually controlling the movement failed to act.

The next Zionist Congress will no doubt witness a thorough presentation of this

criticism and the replies of the present administration.

DAVID WOLFFSOHN, former head of the Zionist organization, is at Leghorn, where he is recovering from his recent illness. His condition has greatly improved, but on advice of his doctors he has postponed his proposed visit to Palestine.

Mr. David Popkin, who died recently at Bulawayo, South Africa, has bequeathed to the Zionist Actions Committee \$5,000. The residue of his estate, estimated at between \$10,000 and \$15,000, is bequeathed to the Jewish National Fund.

THE PRIDE OF ANCESTRY

A Report of the Substance and Effect of a Lecture by Madame Pevsner

Report by Isidor Sperling, University, Ala.

Madame Pevsner came, saw and conquered. She came to Tuscaloosa, Ala., a town of ten thousand inhabitants, with thirty Jewish families divided, as usual, into orthodox and reformed; a town that never saw a woman forget herself to the point of abandoning "home, sweet home;" a town that never heard a woman speaking outside of the social-select, where nothing but embroidery-problems and gossip riddles are painfully solved; a town of education, aristocracy and refinement; a state-university town, where religion, tradition, conservatism, vie with each other in being gracious to "sciences;" a town that is not only growing very rapidly in industry and commerce, but also in the spirit of the well-known motto: "mind your own business." Madame Pevsner came to the oak city, to the old Alabama capital, to deliver a great message!

And deliver it she did. At eight o'clock, Tuesday night, April 29th, the Elks' Home, accustomed to shows and Elks' celebrations, for the first time

in the history of its existence, beheld a woman mounting its stage not merely for the sake of entertaining the audience with a "solo," but for the purpose of saying something, a real something, a burning something.

I say a burning something, because many Birmingham friends, Zionists and non-Zionists, told us a great deal about Madame Pevsner; her enthusiasm, learning, profundity of convictions and might of inspiration. Nor did the big Birmingham dailies remain silent on this rare occurrence. It is but very rare that Birmingham gets a chance to hear a female Bryan.

But, let me come back to the point. The Elks' Home, on Tuesday night, held a large audience composed of all the Jews—something extremely unusual—and of the intellectual aristocracy of the University of Alabama, as well as of the town people.

Madame Pevsner was introduced by Mr. Chester Bandman, a prominent senior law student of the University of Alabama. Mr. Bandmaster stated with his usual hu-

mor, that if it is true that a woman needs no introduction, because she can speak for herself, it is particularly true in this case.

Madame Pevsner rose, stepped forth and most graciously announced her subject of "Pride of Ancestry." She at once made a profound impression upon her hearers. Her "brogue," her vigorous gestures, the breadth of her views, the depth of her ideas, the keenness of her analysis, the accuracy of her reasoning, the simple, yet stirring newness of her subject matter, held her hearers spell-bound.

There stood before a lost audience a Jewish Deborah, waking a slumbering, disunited, subdivided, scattered, negligent, indifferent, stubborn Israel to battle. To battle? Yes. Angel-like, she pleaded with human prejudice, ignorance. She stirred indifference into intensity for true, practical nationalism, into substantial appreciation for the Past, the great Past of the Hebrew race.

In her wonderfully unique manner the orator emphasized the inner spirit factor of all that is worth while, imperishable, in the past of any intelligent race. The magic force of her eloquent intelligence presented a clear picture of the living spirit that had always been at the very bottom of human evolution from the state of brutism to this present stage of wonderful intelligence, in which the achievements of the heart and the accumulations of the better self are prized above all else. When she asked a scholarly Londoner why the English boast continually of being the greatest people in the world, the Briton promptly responded, that when the cannons, the battleships and all the other brute-forces will have long crumbled into dust, the English museums, the English libraries, the English universities, will still testify to the truth of his statement. Even when this collective brute, Russia, was shamed justly by civilization for the inhumanity of persecutions, the cruel Muscovite could do no better than use Tolstoy as a shield. Tolstoy, whom a prostituted church excommunicated. Tolstoy, who got all his greatness from his French mother, and all else from his Slavic father.

It is Pride of Ancestry that has inspired, does inspire and will forever inspire struggling humanity divided—happily enough—

into races, nations, classes and parties, to develop and unfold individuality, originality, the very essence of life's juice: variety, of temperament and diversity of creative genius.

The collective genius of the Hebrew race has not only rendered a Bible to the busy, forgetfulness-loving world; the collective genius of Israel has yielded numberless geniuses in every branch of human usefulness. The reason why the selfish and inconsistent world readily recognizes the Jew in the prophets, the Jew in Christ, is simple. The Biblical heroes were born to Israel in Palestine. For exactly the opposite reason the world is reluctant to recognize the Jew in the numberless geniuses which the Jewish race has been bearing uninterruptedly generation after generation. Our Heines, our Mendelsohns, our Antokolskis, our Rubensteins, our Lombrozos, our Bergsons, etc., etc., etc., who, like all great men, received their immortal capacity from the very life-blood of the thinking, feeling, suffering, dreaming, theorizing, philosophizing, yet dumb masses, were born to a territoryless nation, to a wandering, homeless Israel, an Israel whose great children accept the form, the appearances, the outer layer, the tongue of the majority, non-Jews, only to be claimed by the latter, and to leave the true owner shorn of the due recognition. There is no doubt that had our Biblical heroes been born to Israel in exile, Moses would perhaps be claimed by the French, Isaiah would be termed the immortal German, Christ would crown the Russians with immortal glory!

Certainly, the Jews are proud of having served the world in every sphere of human uplift. The Jews, more than any other race, are vigorously ready to continue their service-renditions to the world. But logic, justice, and the common sense of mankind's history demand of the Jew that he insist upon recognition for his services and for due distinction for his Bergsons, his Heines, his Rubensteins, his Lombrozos, who have gotten their immortal capacities from the collective genius of the Hebrew race. The Jew must demand due recognition for steadily continuing services, so that the Jew-baiters may be shamed in the light of the truth made known, that the Jew is not merely a great factor in commerce.

Pride of Ancestry, spelling a knowledge of Jewish history, a love for the Past, a readiness to help many Jewish children of Russia, Roumania, Austria-Hungary, to remove to Palestine and develop there in happy surroundings; a willingness to help support the great Hebrew schools established in Palestine, a hearty, substantial interest in the forty-one Jewish colonies established in Palestine, one after another, since the Russian massacres of 1883—such intellectual and actual manifestations on the part of our awakening Jewry everywhere, but especially on the part of our liberty-enjoying American Jewry, will be a great beginning toward the preservation and the restoring of our pride of ancestry.

This Pride of Ancestry is no mere vanity, no mere self-display. It is just, it is sublime at its best. What were Captain Smith's last words to his brave men when the Titanic went down into the watery chambers of the eternal sleep? "Be British! Be British"—the dying lips of the great captain murmured fervently. Why did he not say, be manly, be courageous? Was it narrow in that great Englishman to use a national adjective for the consummation of all that is good, noble, unselfish and self-sacrificing in man? Nay, it was just, it was most natural, it was even highly desirable for Englishmen that the national word "British," should stand out

in the most critical moment for the quintessence of human goodness.

We Jews must be proud of our ancestry. We are living through most critical times. Everywhere fighting is going on. Race fights race; nation arms against nation; class rises against class; even sex rebels against sex. Everything, everybody, is shedding blood and life for recognition, for the Justice of honorable independent original, creative existence. How does it stand with the eldest of the civilized nations? It is true, we are not blood-shedders, throat-cutters, land-robbers. But are we, at least, in the midst of all this fierce struggle for independence, freedom, originality, ready to peacefully strive through a sacrifice of time, trouble, patience, money and love to maintain our Pride of Ancestry?

Madame Pevsner's appeal did not remain a voice crying in the desert. After the lecture, all the Jews remained. The orator explained in her fiery manner our great duty towards The Bezalel. All subscribed liberally.

Mr. Black was appointed treasurer and Mr. Joseph Saks assistant treasurer to collect the subscriptions.

To the latter is due, in a great measure, the success of this noble work in our town. I sincerely hope, that we will be fortunate enough to have Madame Posner again with us soon, for she came, saw and conquered.



NEWS OF THE MOVEMENT

Secretaries of Zionist societies all over the country are requested to send regularly to THE MACCABEAN for publication in this department notices and reports of their plans and activities.—Ed.

Nahum Sokolow's Tour.

Herr Nahum Sokolow spoke in a number of synagogues and temples of New York during the last week of March, bringing the message of Zionism to a large variety of Jewish centers. He spoke in the Temple of Harlem in the 85th street schul, in the free synagoge and in the Roumanian Synagoge on Rivington street, and also addressed a large audience at a mass meeting held in Cooper Union on Thursday evening, where Dr. J. L. Magnes was chairman, and Nathan Straus affirmed with earnestness his devotion to Zionism. Mr. Sokolow made a deep impression wherever he went, securing the adherence to the Zionist movement of many *bale-battim*, hitherto unaffiliated with it. On the Sabbath he was the guest of Mr. Samuel I. Hyman and during the pass-over he was the guest of Mr. A. E. Lubar-sky

At the present writing Mr. Sokolow is touring the west, having left New York for Scranton, thence to Rochester, Cincinnati, St. Louis, Cleveland, and from there Mr. Sokolow will go to Canada, where he will spend two weeks, returning to New York about June 3. He will then spend two weeks in New York, leaving for Europe on June 14. During his two weeks' stay in New York, the following engagements have been made for him: June 4, farewell banquet to him by the Federation of American Zionists and the Order Bnai Zion; June 5th, an address before the Hebrew speaking societies in New York, at Clinton Hall; June 8th, he will attend the convention of the Order Sons of Zion in Hartford, Connecticut.

Preparations for the Next Convention in Progress.

Preparations are being made for the annual convention of the Federation of American Zionists to be held in Cincinnati, O., opening on Sunday, June 22.

The convention will take up three days. Reports will be submitted, and a number of resolutions bearing on the international policy of the Zionist organization will be adopted. A number of papers will be read and will be the bases of resolutions to be considered. Delegates to the Zionist Congress to be held this year in Vienna will be elected.

The annual convention of the Order Sons of Zion, affiliated with the Federation of American Zionists, will be held in Hartford, Conn., on Sunday and Monday, June 8-9. Nahum Sokolow will attend and deliver an address at a mass-meeting to be held on Sunday evening in one of the largest halls in the city. Leon Zolotkoff is Nasi of the Order.

Louis D. Brandeis Honorary President of New Zionist Organization in Boston.

Since the visit of Nahum Sokolow a new organization known as the Zion Association of Greater Boston, with a membership of over 200, has been formed. The following officers were elected; Louis D. Brandeis, honorary president; Albert Hurwitz, vice-president; George Orlov, treasurer, and Dr. Joseph Shohan, secretary. An executive committee, consisting of Rabbi H. H. Rubenovitz, Simon Rudnick, Abraham Mittel and Julius Meyer, was also elected. A vote was passed to affiliate with the Federation of American Zionists and to obtain a State charter.

Louis D. Brandeis, of Boston, has sent a check for \$100 to the Federation of American Zionists for its propaganda work. Mr

Brandeis' interest in Jewish national affairs increases from day to day.

Baltimore Zionist Notes.

Miss Henrietta Szold, of the Hadassah Society, of New York, assisted in organizing the Baltimore branch of the Daughters of Zion, on Thursday evening, May 8, in the vestry rooms of the Chizuk Emunah Synagogue.

Mr. Louis Robison, of New York, who has recently made a trip through Palestine, told of his travels in the vestry rooms of the Chizuk Emunah Synagogue under the auspices of the Ohave Zion Society.

Pittsburgh Zionist News.

The semi-annual meeting of the Zionist Council was held on Sunday evening, May 11th. Reports of all activities were given, and the election of officers for the ensuing term took place. All organizations connected with the Council had a large representation present.

The membership of the Kadimah Society is steadily growing and great results are looked forward to from this society.

A social in honor of the Zion Literary Society was given by Miss Minnie Kevey Pincus, a member, at her home at 1401 Colwell street, on Sunday evening, May 4th, when a most entertaining and enjoyable evening was spent.

Want School Named After Theodore Herzl.

At an executive meeting of the Order of Knights of Zion, held May 5, a resolution was offered and unanimously carried, asking the Board of Education to name a school in Chicago "The Theodore Herzl" School.

The resolution cited in part: "That inasmuch as a public school was to be erected at Fillmore and Mozart streets, a neighborhood which is principally Jewish, and, inasmuch as the schools are named for men who have contributed to the general welfare of humanity, regardless of creed, race or religion, they ask that Dr Theodore Herzl's name be used.

A committee consisting of Messrs. H. Weiss, Rabbi S. Silber and S. J. Rosenblatt was appointed to petition the Board of Education that the new school be named the "Theodore Herzl" School.

Kansas City Zionists Honor a Fellow-Worker.

Several weeks ago, the Kansas City Zionists gave a banquet in honor of Miss Anna Werby, secretary of the Tiphereth Zion Society. She is a tireless worker for the Zionist ideal and faithfully worked as secretary of the Tiphereth Zion Society for a number of years.

A medal was presented to Miss Werby by the Kansas City Zionists as a token of appreciation of her zeal and devotion.

The toastmaster of the evening was Dr. Alexander Lehman and the speakers Mr. A. Belove, Mr. Werbelossy, Rabbi S. Cohen and Dr. B. Belove.

Carmel wine flowed in abundance and \$10.50 was collected for the Yemenite house fund of the Tiphereth Zion Society.

Madam Pevsner Wins Over Chattanooga to Zionism.

Never before has Zionism penetrated into the walls of the Temple, the only place where our reformed brethren congregate for any purpose. Much to our sorrow the self-appointed representatives of all the Jewish people have managed to keep this vital force in Judaism out of their sphere. With the visit of Mme. Pevsner to Chattanooga things have changed, however. Not only have they extended to her a listening ear at the Temple, but they have also come "down" to us to listen what Mme. Pevsner had to say with regard to the rejuvenation of our people in our land. They have also liberally responded to her call for funds for the Bezalel, as well as for the housing of the Yemenite Jews in Palestine.

Madame Pevsner spoke here under the auspices of the Ahavath Zion Society. She delivered three of her lectures at the temple, two at the Y. M. H. A. Hall; she addressed the children of the Sabbath school conducted by the Ahavath Zion Society, as well as the recently organized Council of Jewish Women.

Madam Pevsner was the guest of Mr. and Mrs. Harry Winer while in Chattanooga.

Girls Active Zionists in Toronto

The Nordau Girls' Club had their opening meeting and public installation of officers at the Zionist Institute, Simcoe street, Toronto, on Sunday evening, May 4, 1913,

8 P. M. Miss Selina Swiss, Club Directress, acted as presiding officer for the evening. Miss Gertrude Breslin, chairman and president of the club, presented her address and welcomed about 250 visitors with Zion's greetings.

The officers who pledged themselves to serve their term with faith and zeal were: Miss G. Breslin, chairman; Miss Elsie Capernick vice-president; Miss Bessie Silver, recording secretary; Miss Sadie Haber, financial secretary; Miss Mae Weingarten, treasurer; Miss Gertrude Samuels, sergeant-at-arms.

Mr. Stone, ex-president of the Zion Council, presented the club with an eloquent English address on Zionism. Mr. Nathenson, principal of the Toronto Talmud Torah, delivered an eloquent address in Yiddish, in which he gave great praise to the good work done by the Nordau Girls' Club and the Herzl Girls' Club.

While speaking of the "National Fund" he was handed a note of ten dollars by the Nordau Girls as a contribution toward the fund. This was followed by further contributions from the guests amounting to \$17.00.

The social program followed.

During the social program a committee of the Nordau Girls' Club presented Miss Swiss with an elegant bouquet of roses. The social program was followed by a dance, which was thoroughly enjoyed. At the close of the evening the Nordau Girls found that they had made ten new members and gained many sympathizers for the cause of Zionism.

Los Angeles Enthusiastic Over the Hoachooza Movement.

One of the biggest meetings ever held in Los Angeles was the one of the Los Angeles Hoachooza, which took place on Wednesday evening, May 7, in the Arrow Theatre. Fully 2,000 people came to listen to the addresses of Dr. Leo Blass, Morris Kaufman and Dr. M. S. Levy of San Francisco. The latter had just returned from Palestine and spoke on the new life in our colonies. His address was followed by stereopticon views of Palestine. The "Hoachooza" is in the mouth of every Jew. A second Hoachooza is about to be started. Los Angeles expects to invest one hundred thousand dollars in Palestine within a year.

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ORGANIZATION NOTICES

THIS department is intended for the publicity of Zionist organizations affiliated with the Federation of American Zionists. Through the society notices you will be able to learn the aims and methods of a particular organization, in your town, what benefits you can derive and full particulars as to the class of membership. For the unorganized Zionists, these notices will be the means of enabling them to choose the society they would best fit in—where they could work in harmony with the members, for the furtherance of Zionism and the advancement of Jewish ideals and ideas.

NEW YORK

THE NORDAU ZIONIST SOCIETY.

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DAUGHTERS OF ZION.

HADASSAH CHAPTER.

Organized Purim 5672.

An organization of women Zionists to promote Jewish institutions and enterprises in Palestine, and to foster Jewish Ideals. The immediate purpose is the establishment of an American District Visiting Nurses System in Palestine. Two nurses are now in Jerusalem. Members meet four times a year. Directors hold meetings monthly. President Miss Henrietta Szold. For further information apply to the corresponding secretary, Miss Rose A. Herzog, 49 St. Nicholas Terrace.

LOS ANGELES, CAL.

YOUNG ZIONISTS ASSOCIATION.

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IMPORTANT NOTICE

The Headquarters of the Federation of American Zionists as well as the office of The Maccabean Magazine are now located at 142 Henry Street, New York City.

RESERVED

For notices of Organizations that arrived too late for insertion in this issue. . . .

TO THE SOCIETIES: Here is the means of "boosting" your organization. Tell the men and women, the boys and girls of your city, about your society, its accomplishments and the interesting meetings you have. Get the unorganized Zionists into the fold. Build up the Zionist organization. Write to the Organization Editor, care of THE MACCABEAN, 142 Henry Street, New York, for rates of notices and more particulars.

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